

so would I have you to do, to sell your selfe opinions for this  
*Pottage*; I do not mean that you should sell your chiefest Birth-  
right, *The word of God*, that unto which you are born, and must  
die for; not to sell this for Ceremonies, nor to sell the sub-  
stance for a shadow, but despise the bare conceits of it; and I  
dare warrant you, that the using of this which you call *Pottage*,  
will never prove your bane, neither shall you commit any sinne in  
the least degree, provided, that you use them to no other end,  
then they were ordered unto, and that is as *S. Paul* speaks concer-  
ning the World, to use it, as not abusing it; for the fashion of the  
World passeth away, to such end we may use them, and not abuse  
them, knowing that it is in the power of the King and Parlia-  
ment, to alter and change them when they please, if in case they  
be corrupted.

You that unto the Flesh are so inclin'd, :  
And love all meats but *Pottage* (that's your min)  
Hark in thine eare, I say, looke well to it,  
For too much Flesh, perchance, will make thee rue it.  
Set not thy minde upon the Flesh too much,  
Least that it prove too hot for thee to touch;  
This kinde of diet meat and *Pottage* filleth,  
But too much Flesh alone, the body spilleth.

Post-script.

Fear God, Honour the King.  
Let every Soule be subject to the Higher Powers,  
Submit your selves to every Ordinance of Man, for  
the Lords sake; for God is a God of Order, and not of  
Confusion.

FINIS.

N-11-18<sup>10</sup>

# JESV-WORSHIP CONFVTE D:

OR,

Certaine Arguments against Bowing  
at the Name JESVS.

With Objections to the contrary, Fully Answered.

By that worthy Divine Henry Burton, Minister of Gods Word.

ISAIAH, 2. 9.

*The meane man boweth downe, and the great man humbleth him-  
selfe, therefore pardon them not.*



*Behold Religion's true Epitomie,  
And the pure Abstract of Divinity,  
Freed from the Bishops malice, whose rare mind,  
Fame, on the Earth, and joy in Heav'n shall find.*

LONDON Printed, and are to be sold by T. Bates in the

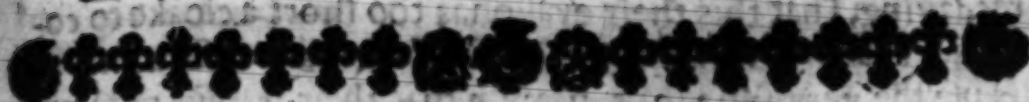
1654-1655  
 JESU-CHRIST  
 COME  
 TO US

Certaine Arguments  
 at the House of Commons  
 With Opposition to the contrary  
 By the worthy Divine Henry  
 The second



London Printed, and sold by J. Sturges  
 at the Signe of the Bible in St. Dunstons Church  
 and at the Signe of the Bible in St. Dunstons Church  
 and at the Signe of the Bible in St. Dunstons Church





Arguments against

**JESU-WORSHIP,**

or

**BOWING AT THE NAME**

**JESVS.**

[ Proving it to be *Idolatrous and Superstitious, and*  
*utterly unlawfull.*

*I Argument.*



**ALL** *Idolatry* is utterly to be abhorred.

*Proposition.*

But, *adoration* or *bowing* at the name *Jesus* is *Idolatry*.

*Assumption.*

Therefore, such *adoration* is altogether to be abhorred.

*Conclusion.*

First that all *Idolatry* is to be abhorred, the *Apoſtle* ſheweth, 1 *Cor.* 10. 14. and all Men confeſſe it.

Secondly, that *adoration* at the Name or naming the Name *Jesus* is *Idolatry* is thus proved. That Name that is adored before or above the Name *Jehovah*, is made an *Idoll*, and ſo the adoration of it is *Idolatry*: But, *adoration* at the Name *Jesus*, is to adore that Name above the Name *Jehovah*. Therefore the Name *Jesus*, ſo adored, is an *Idoll*, and its adoration is *Idolatry*.

The reaſon of this act is taken from the practice of the *Jesus* worshippers, who never uſe any adoration or ſigne of reverence when *Jehovah* is named, but onely when *Jesus* is named they give both outward and inward adoration to the Name *Jesus*; but not to the Name *Jehovah*: ſo that they adore the Name *Jesus* above the Name *Jehovah*.

If they ſay their adoration at the name *Jesus* is not terminated nor bounded in the ſyllables *Jesus*, but paſſeth to the perſon of *Jesus*.

I answer, It is but a frivolous, abſurd & ridiculous ſhift, which *Dr. Fulk* on *Phil.* 2. 10. againſt the *Rhemists* confuteth in theſe

suites, saying, That this their evasion is too short a cloake to co-  
 ver their *Idolatry*. As also, in the case of Image-worship, the Pa-  
 pists use the very same shift, namely that their worship rests not  
 in the *Image*, but passes through it to the thing represented by  
 it. \* *August. in* it. \* And the ancient idolatrous Gentiles could plead the same  
*Psal. 113.* for their worshipping of *Images*, which the ancient Fathers  
*Serm. 2.* O-shewed the vanity of. And againe, it is as cleare, that this *Jesu-*  
*rigen contra* worship is terminated in the very Name *Jesus*, by the common  
*Celsus lib. 7* and singular worshippers of it, as *Image-worship* is by ordinary  
*Lactan. Six-* Papists (at least) terminated in the very *Image*, as *Aug. ibidem.*  
*ius Senensis* Quis (sayes he) *admirat del orat*, Who admeth or prayeth, looking  
*lib. 1. Bibli-* upon an *Image*, and is not so affected that he thinkes he is not  
*oth. ar 247.* heard of it, which he prayeth to. *Ducit enim* faith he, &c; for the  
 and others. similitude of a forme, and the apt frame of the members in a pi-  
 cture or *Image* doe draw and carry along with it the weake  
 hearts of mortall men, by a kind of bale affection, and so this use  
 of bowing at the name *Jesus* intimates unto the peoples mind  
 an opinion of some excellencie in this Name above *Jehovah*.  
 And if they doe by this name *Jesus* worship the person *Jesus*,  
 yet this teacheth the people a most grosse and impious error,  
 in preferring *Jesus* before God the Father. And *Chrysostom* recit-  
 ing those words of the Apostle *Cor. 8. 2.* To us there is but one  
 God the Father, and one Lord *Jesus Christ*, thinke not (saith he)  
 that one of these Names is greater then another in their signi-  
 fication, or more excellent: and to preferre one before another  
 argues a contentious disposition, to introduce into the Ortho-  
 doxe doctrine mens owne inventions: yet its plaine, that they  
 preferre the name *Jesus*, before the Person of *Christ*, seeing  
 when *Jesus* is named they worship with cappe and knee, but  
 none at all when *Christ* is named: So as they shew hereby, that  
 this their worship appropriated unto, and terminated in the ve-  
 ry Name and syllables of *Jesus*: as *Bishop Andrews* bluntheth  
 not to affirm, in his Court Sermon, on *Phil. 2. 10.*

*Homil. 14.*  
*on Genes.*

#### The 2. Argument.

A second Argument proving *Jesu-worship* or bowing and cap-  
 ping at the Name *Jesus* when it is mentioned or sounded in the  
 eare, to be *Idolatry* is this.

If the adoration of the Name *Jesus*, when it is painted on a  
 wall, be *idolatry*, then the adoration of this name when it is  
 heard



heard or pronounced with the mouth is also idolatry. But the  
 first is true. Therefore also the second, namely, that the worship-  
 ing of the Name *Jesus* when it is heard pronounced with the  
 mouth is idolatry.

That the first is true, to wit, that the worshiping of the Name  
*Jesus* painted on a wall, is idolatry, no good and sound Protest-  
 ant will deny, for, there is the same reason thereof, as of all  
 other *Image-worship*, Names being a kind of the things they re-  
 present or intend.

That the Second is as true as the First, I prove thus. Because it  
 skills not by which of the Senses idolatry is committed; for it may  
 be indifferently and alike committed by all the Senses.

5 Senses

For example; The Scripture shewes Idolatry to be committed, Some-  
 times by the Sense of *Tasting*, as eating and drinking, 1 Cor. 10.

1.

17. Neither be ye Idolaters, as were some of them, as it is written;  
 The people sat down to eat and drinke, and rose up to play. Some-  
 times by the Sense of *Touching*, as killing of Baals mouth, 1

2.

Kin. 19. 18. Sometimes by the Sense of *Smelling*, as burning of

3.

Incense to Idols, was idolatry committed, as Jer. 11. 12. and as  
 in *Judas* time offering of Incense and sweet perfumes. Fre-  
 quently also by the Sense of *Seeing* is idolatry committed. And

4.

lastly, idolatry is made and now adayes no lesse frequently com-  
 mitted by pressing this *Jesus-worship*, by the Sense of *hearing*, as

5.

when the Papists, at the very sound of the Bell that goes tin-  
 gling before their breaden-god or host carried to the sicke, or

in procession, wherefoever they be, or whatsoever they are do-  
 ing, though they see nothing, yet they must flap down on their

marrow-bones. Thus by the Sense of *hearing*, their god in the  
 Host being presented or conveyed to their minds, they com-  
 mit idolatry, as if it were presented to their eye. And therefore,

the Provinciaall Synode of *Lano* in *France*, resolved (in the be-  
 halfe of their *Image-worship*) that there was the same reason

of adoration, when the *Image* of *Christ* is represented to the  
 eye, as when the Name *Jesus* is sounded in the eare, for that

which the one insinuates into the mind by the eare, the other in-  
 sinuates the same by the eye. If therefore it be idolatry to wor-  
 ship the Name *Jesus* written on a wall, then it is uttered with

the mouth,

### The 3. Argument.

That which is not the Name above every Name, is not to be a-

dored

4  
and or *reverenced* above or before other Names. But the Name *Iesus*, is not the name above every Name, Therefore it is not to be *reverenced* or *adored* before or above all other Names.

The Major is cleare, for that which is *honoured* above others hath some excellency above others, either really in it selfe, or else in the opinion of honour. And, that the Name *Iesus*, is the name above other names, what Divine is so doltish as to imagine it, so bold as to avow it? Even the *Iesu-worshippers* themselves have bin much beaten of from their false glorie of a late devising, and by one of their greatest Patrons hereof, tastely fathered upon all the Fathers, whereas not one of them did ever so interpret that place, *Phil. 2. 10.* For as they dare not affirm it, So its cleare that that text is cleane otherwise interpreted by two other places: as *Esay 45. 23.* and *Rom. 14. 10.* as they are conferred in the Margents of our Bibles, which (at least) are farre more Antient and Authentick, then any Authority which can produce the contrary, whatsoever, as I suppose and believe.

The 4. Argument.

A Fourth Argument may be framed thus. All *will-worship*, devised prescribed and imposed by the Will, Commandements and Decretes of Men, whatsoever pretence and specious shew it hath of *wisdom* or *piety* is condemned by the Apostle, and is damn. b. e. for Christians to conform and yeeld unto it. But such is the *adoration* or *worshipping* of the name *Iesus*: I say it is a meere *will-worship* of Mans devising, prescribing, and imposing. For proove, Pope Gregory a superstitious Pope (as all of them were) and very zealous in setting up new guides of *worship*, was the first that under a canon for this *Iesu-worship*, to be used, especially in the Masse, and in the reading of the Gospell. And another Pope John 21 granted *indulgence* and *pardon* of *sinnes* to all such *worshippers* of the Name *Iesus*, such a high esteeme have men of these things which themselves have devised as part of Gods *worship*, but indeed *will-worship* (as the Crow shaks her own Birds fairen) that they therefore preferre them before Gods Ord. nances & Commandements, and will favour & encourage such as conforme to them, and more severely punish those that out of tendernesse & truth of conscience refuse so to doe. Yea, the Papists have a Holy-day dedicated to the Name of  
- *Iesus* and



*Jesu-worshippers* have even thrust it into our Kalender, but in  
black letters, mourning that it is not in Scarlet, as their hope is  
it will shortly be, if it can find *worshippers* enough. And our *Jesu-*  
*worshippers* confesse that they are bound in Conscience to  
use the Name *Iesus*, because the Church commands it, that  
is, because Men doe commend it: Ergo, by their owne Con-  
fession, being devised by Man, and having no ground in Scrip-  
ture, it is a *will-worship*, and so damnable, and surely they con-  
demned in their owne Consciences. But where (I pray) doth the  
Church command this *Jesu-worshipping*? In the Canons say they,  
I deny it, for the Canon sayes, when the Lord *Iesus* is men-  
tioned due reverence shall be given. Now the Lord *Iesus* is not  
the Name *Iesus*: nor the Name *Iesus* the Lord *Iesus*; and so  
confound the Name *Iesus* with the Lord *Iesus*, deserves a hilling;  
but they are at a *nonplus ultra*. But if they will force the letter of  
the Canon to serve their corrupt sense, they are together to be  
expounded, seeing they fight against a Canon, call Scripture, the  
only Canon, and right rule of the worship of G O D.

• By the  
Church is  
meant the  
Bishops.

*Objections answered.*

Some say, this adoration is a thing indifferent, therefore it may be  
used or not used.

If it be a thing indifferent, why is it then so rigidly imposed?  
as a thing of absolute necessity to be observed: this destroyes the  
nature of a thing indifferent, which the Scripture condemneth,  
this being a *will-worship* of humane invention.

But it is a pious Ceremonie, and conducing much to the ho-  
nour of G O D.

Object.  
Answer.

Seeme it never so pious and specious to mans carnall fancie, yet  
being idolatrous, (as hath beene proved) it is but pious Idola-  
try, or idolatrous piety, and G O D abhorreth that piety and pre-  
tended honour as vaine, which is taught by the precepts of Men,

*Math. 15. 9*

But bowing at the Name *Iesus* is a slighter, a lesser matter,  
then that a Man should suffer himselfe to be deprived of the  
use of his Ministry, for refusall of it.

Object.

A Mans Ministry is precious indeed, and the Calling high  
and honourable, and to be preferred before all the World: but  
it is not so precious as to be valued above a good Conscience,  
and

Answer.



and the Kingdome of Heaven, but to doe the least evil, for the greatest good, makes damnation fall. Not is the least idolatrous or superstitious act, to be counted light, for having but an appearance of Idolatry, and being of no good report, it ought to be avoyded: for the least kind or degree of Idolatry being once committed, and given way unto, it is an inducement to that which is most grosse, and doth naturally enfeeble a mans spirit, making it lesse able to resist and repulse greater abominations: and commonly GOD gives over such to greater sinnes and impieties: who make not Conscience of the least, and such as seeme but light. It is the saying of a Divine, *Qui modicas spernit peccata, iniquum decidunt*. He that makes light account of small finnes, falls by little and little: and finnes that seeme lesser, are so much the more perillous, because they are the more easily committed, and more securely retained, and lesse carefully Reformed. As for this *Lesse* worship, why should any Minister thinke it a small matter, when the *imposers* themselves set such a penalty upon it, as the losse of a Mans Ministrie, for not conforming to it?

4. *Object.* But, it is imposed only for unity and peace sake.  
*Answ.* It is no good peace that breakes the peace of a good Conscience, and a Mans peace with GOD: That is no good unity which divides a Man from the unity of the Spirit in the bond of peace.

5. *Object.* But, if this one Ceremony be yeilded unto, we shall then quickly enjoy our Ministrie, and the Gospell, without any more impositions.

*Answ.* And how know you that? But suppose it were so, were not your peace bought at too deare a rate? But, why should any deceive himselfe of so vaine a hope, when he sees the contrary before his eyes? Who sees not that those are but the beginnings and inducements to greater matters, and he that is caught in the snare, is easily brought to yeeld to more hard conditions.

6. *Object.* But, to yeeld to this would not be offensive to the people, who generally can digest it well enough, & therefore lesse danger in it.

*Answ.* Though it would not offend the ignorant sort, which are the greatest number, yet it would scandalize and wound the weak brother, grieved to see thee fall, and giving examples to others to follow thee in a way that is not warrantable, but sinfull, For whatsoever is not of Faith (as this is not) is Sinne.

FINIS.

N - 11 - 18"

THE  
ABOLISHING  
OF THE BOOKE  
OF  
COMMON PRAYER,

By Reason of above fifty grosse COR-  
RUPTIONS in it,

As also for that it commands the use of such Cere-  
monies in the WORSHIP OF GOD (namely *Sur-  
plice, Crosse, and Kneeling*) which man hath devised,  
and which are notoriously knowne to have beene  
of old, and still to be abused to Superstition  
and Idolatry, and are of no necessary use  
in the CHVRCH.

Being the Substance of a Booke which the *Ministers*  
of *Lincoln* Diocesse delivered to King IAMES, the  
First of *December*, 1605.

*Well worthy of the serious consideration of the High*  
COURT OF PARLIAMENT.



---

Reprinted, and are to be sold by SAMUEL  
SATTERTHWAITE in *Warwicke*  
*Lane*, 1641.